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REFORMED
JOURNALISM

christian Courier

A REFORMED WEEKLY

FEBRUARY 24, 1995/No. 2433

Canadian flag's 30th year celebrated 'a mare usque ad mare'

Marian Van Til

OTTAWA — "We are so familiar with the maple leaf flag we have a tendency to forget how young it is," said Ann Dadson, administrative director of the CRB Foundation's Heritage Project. Dadson was speaking last week at the Montreal unveiling ceremony for "Flags," a new "Heritage Minute" produced by her company for television broadcast. In fact, the maple leaf flag was flown for the first time only 30 years ago on Feb. 15, 1965, over Parliament Hill. And that Montreal ceremony last week was only one of hundreds of "30th birthday" flag celebrations "from sea to sea."

The most visible ceremony was held on Parliament Hill on Feb. 15, led by Prime Minister Chrétien and Governor General

Leblanc. In Newfoundland, at Signal Hill Historic Site, the province's Lieutenant Governor and 150 guests attended a flag-raising ceremony. In P.E.I. a similar ritual took place in front of Province House in Charlottetown, "the birthplace of Confederation." Similar presentations took place in every province.

Though the maple leaf flag is only 30 years old, it took the 40 years previous to that to get a flag approved.

The maple leaf has been used as an emblem of Canada from as early as 1868, when provincial coats of arms containing the maple leaf were granted to Ontario and Quebec. In 1921, amidst a rise in nationalism after World War I, King George V granted Canada a coat of arms that contained, among

lions, the Union Jack, fleur-de-lis and other symbols, maple leaves in red and white, the official colors of France and England, respectively.

The maple leaf was also used on regimental badges in both World Wars. The proclamation

of the flag in 1965 confirmed the maple leaf as an official national symbol.

Acrimony over a powerful symbol

The history of the 40-year flag debate reveals the emotion-

al weight such symbols carry. Those 40 years saw discussions in the press and among ordinary citizens, thousands of suggested designs, and a heated debate in Parliament.

In the 18th century the See LONG-RUNNING p. 2...



C. C. FILES

Welfare cutbacks could affect three million people

10 per cent of Canadians get welfare payments

Alan Doerksen

ST. CATHARINES, Ont. — As the federal government prepares its 1995 budget, critics are concerned about its effects on the three million Canadians — 10 per cent of the population — who are on welfare.

Among the provinces, Ontario has the highest rate of welfare recipients: 1.3 million people, or 12 per cent of its population. These 1993 welfare statistics come from the federal Department of Human Resources Development.

The largest group of welfare recipients are children whose parents are on welfare. As of March, 1993, 1.1 million children were on welfare, making up 37 per cent of welfare recipients. About 70 per cent of these children lived in single-parent families.

Single people make up the second-largest welfare group, totalling about 925,000, and single parents are the third-largest group, at 277,000.

About 323,000 heads of households on welfare — they can be married or single parents — were people with disabilities.

Between 1987 and 1993, the number of Canada's welfare recipients rose to 3 million from 1.9 million. But the proportion of children, single people and single parents receiving benefits remained close to the same. Virtually all of these people would be negatively affected by budget cuts.

Which brother?

"Welfare has come under specific scrutiny" by the public, says Ben Vandezande, execu-



Ben Vandezande

tive director of Christian Reformed Diaconal Ministries in Eastern Canada. He expects a significant amount of programming cutting in the next federal budget.

Canada today is "a tight-fisted society that judges justice by the bottom line," comments

Vandezande. "There isn't a matching concern for the weak and the vulnerable.... We tend to pick and choose which 'brother' we 'keep.'"

In his work, Vandezande has been involved with helping people on welfare, especially with job searches. These are some of Canada's most vulnerable people, he says. If government welfare programs are cut back, churches need to monitor this and "fill in the gap," says Vandezande. "The primary responsibility of the church is to work for the poor."

These days, there is "eroding support" for our welfare system,

In this Issue

Storyteller Ineke Parlevliet, terminally ill, looks back—and forward in a touching tale.....p. 10ff

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News

Long-running debate over flag choice

COURTESY PICTURE DIVISION, PUBLIC ARCHIVES OF CANADA



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French in Canada flew France's royal banner. After the British conquest in 1760, Britain's Union Jack was the official flag, though what came to be known as the Canadian Red Ensign was also flown. The Red Ensign was the red British merchant marine flag with the Union Jack in the canton (the area near the staff).

It was the Red Ensign which was later carried by Canadian Olympic athletes and Canadian

soldiers in World War Two, and which (from 1945) flew over all federal buildings. That explains the intensity of negative feelings which surfaced when Parliament proposed to replace it.

On the other side, feelings ran just as high that Canada should have a true flag of its own, without the Union Jack which linked the Red Ensign to Britain's colonial past.

As early as 1925 Prime Minister Mackenzie King appointed a committee to investigate possible flag designs, but the committee never reported. From then on, an almost annual debate on the matter occurred. Twenty-one years later, just after World War Two, another committee proposed a red ensign bearing both the Union Jack and the maple leaf. That

proposal went nowhere.

In 1963, Lester Pearson, with his heraldic assistant (and MP) John Matheson, proposed a flag with three maple leafs in a white centre, with blue bars on each side. Pearson wanted a distinctive national flag in time for the celebrations which would mark the centenary of Canadian Confederation.

Design choices in Parliament seemed to fall along political lines: Prime Minister Diefenbaker and the Conservatives favored including the Union Jack as well as Canada's French heritage; the NDP preferred a design similar to Lester Pearson's, but with one maple leaf.

The culminating debate on the matter opened in Parliament on June 15, 1964, and has been described as "prolonged and rancorous."

By September 10, yet another committee (appointed by Pearson) began work on yet another design. After receiving and sifting through some 2,000 designs, the committee's proposed flag, suggested by George F.G. Stanley, was one which resembled that of the Royal Military College: red and white, with a maple leaf replacing the college crest in the centre.

The House of Commons

debated the design until closure was finally imposed (a rarely used procedural provision which curtails debate). A vote of 163 to 78 on Dec. 15, 1964, approved the design. The Senate approved it two days later.

On Jan. 28, Queen Elizabeth proclaimed that on Feb. 15, 1965, Canada's flag would be "red, with the proportions two by length and one by width, containing in its centre a white square the width of the flag, bearing a single red maple leaf."

Under normal wind conditions, the flag "should resemble the 23-point sugar maple leaf."

Groups call for welfare changes

...continued from page 1

caught "double-dipping" — that is, working while collecting welfare benefits at the same time. These people should report their full income, says Vandezande.

Stephanie Collins of Citizens for Public Justice also expects welfare cutbacks. In addition, "there will still be cuts coming into effect from previous budgets," she says. Also, the federal government has proposed combining welfare and other transfer payments to provinces and reducing the total amount.

"Clearly there are some improvements needed," says Collins. One problem is that the system "penalizes people" who go off welfare and into low-paying jobs. Such people can

lose some benefits covered by welfare, like dental care. "There needs to be support for people in low-paying jobs," says Collins. She believes that despite the negative perception of welfare, there is not much abuse of the system. Studies show there are "low amounts of abuse."

"I believe the church must call the government to fulfil the responsibilities governments have to ensure that all people are able to obtain the basic necessities of life," Collins states. "The church community can do a great deal to help foster community and opportunity for those on assistance, in flexible and creative ways," she adds.

As an example, Collins says some churches have organized community kitchens where

people on welfare or other forms of low income pool their food money and cook nutritious meals together. Each family takes a portion of the food home to store in its freezer, in case their money runs out before the end of the month.

"This effort not only stretches the money further, but also creates community and shared support and education," says Collins. She suggests that social programs could make more room for community participation.

Less government

In a recent brief to the government, CPJ suggested that it allow small groups of people in local communities to pool their welfare or unemployment income and use this money to establish community based jobs for themselves.

The Bethlehem Project is a community housing complex in St. Catharines, Ont., for people in crisis. Many of its residents are on welfare, and the project is funded in part by Ontario's ministries of Housing and Community and Social Services.

Julie Dennis, the project's executive director, hopes there will be no welfare cutbacks in the next federal budget. However, alternatives such as less government involvement with the welfare system, are worth exploring, she says. "There's a move in the government to get smaller."

Commenting on abuse of welfare, Dennis says, "My experience has not been that a lot of people are abusing the system."

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FEBRUARY 24, 1995

News

Families and youth challenged to be active in missions

Jane Ouwehand and James Kwantes

VANCOUVER — "To All the Peoples of the Earth: A Church in Every People Group" was the theme which drew 80 speakers and 30,000 people to Vancouver's Missions Fest '95. The "Fest's" to the five plenary sessions and 90 seminars took place Jan. 27 to 29.

During an opening youth rally, singer Randy Stonehill spoke of the hungry children he had seen. He said he had looked around for somebody to blame. Where was "the guy in the white hat" who should be feeding these kids? Eventually he knew he had to be that guy, and he joined Compassion International. He has been using his music to promote that work for the last 13 years. "Tonight is the night to give a little mercy away," he told the youth.

Young people count

Bruce Main told the story of 16-year-old camp leader Chuck Smith who bought pizza at midnight for his cabin full of eighth graders. The kids were impressed, and when he later fed them in Bible study they were ready to listen. God used a teenager to lead younger teens to Christ.

Main also spoke of children and young people in the Bible: David, Josiah, Jeremiah, Joseph, Timothy and Samuel. Main told of teens witnessing to their inner city peers via Urban Promise in Camden, New Jersey, his own hometown. And he challenged young people who are feeling that God might be calling them to missions, asking them to come forward; 247 did.

Teens reacted positively. Said Leanne Dieleman: "I had a lot of fun"; she liked the exhibition hall displays and the music group Sold Out — but not Randy Stonehill.

Karin Van Wijk wanted a greater variety of musicians, but she was happy to learn about mission opportunities all over the world. Sandra Post enjoyed having song texts projected on screen during the "praise and worship" parts of rallies, "so you could sing along." And she also enjoyed the fact that "you get to meet different people," but she disliked the altar calls.

On the final Missions Fest day, two speakers challenged participants to implement the principles they heard during those three-days.

Greg Livingstone, director of

Frontiers, the largest agency of church-planting teams among Muslims, asserted that evangelicals are in spiritual danger: they accept the Bible's infallibility, but when confronted with uncomfortable parts of it, they respond by saying, "Well, you have to be practical."

"The worst disease a missionary can get is not malaria," said Livingstone in a message that was equal parts humor and reprimand. "The symptoms are reading other Christian books more than the Bible, not getting excited about the Bible's promises, and not expecting God to use you that much."

Livingstone used the biblical example of David's fight with Goliath to illustrate how Christians should respond to challenges to God's sovereignty: the leaders of the Israelite army made excuses so they wouldn't have to confront Goliath, the inexperienced David took up the challenge.

"Israel's military leaders did what we would have done: they formed a committee," said Livingstone. "David was young and untrained, but he wanted to kill Goliath so that the nations would know that the LORD was God. In effect, he evangelized the nations in his generation. That's what Missions Fest calls each of us to do."

Not so primitive

Bruce Olsson's message was based on his experiences evan-

gelizing the remote Motilone tribe of Colombia, among whom he has lived for 33 years. After years of learning the tribe's tonal language, he

municating with people in their own cultural setting. "For the Motilones, God does not live in the sky, because death — lightning and storms — come



A children's choir performs at Missions Fest '95.

developed a written Motilone language and New Testament.

Though the Motilones initially reacted with suspicion and hostility, they eventually considered Olsson a respected member of their tribe.

"I came from the sophisticated Western world, and I had to learn from this 'primitive' tribe," Olsson said. "I learned the language, respect for the jungle, and respect for community. In Colombia, I live in a common dwelling with 200 other tribe members under one roof."

Olsson emphasized the importance of missionaries com-

from the sky," he explained. Often Christians try to bring Western values and solutions to problems that don't even exist in other cultures, he concluded. "The Holy Spirit doesn't speak to Motilones through a square building or an organ. He speaks through the Motilone language and culture."

A generous spirit

There was ample time to visit information booths, which were well represented by Christian Reformed ministries — the Coffee Break/Men's Life, Friendship Groups and the Society for Christian Schools in B.C. — as well as by evangelicals: Youth With a Mission, Focus on the Family, the

Navigators, Hockey Ministries International, Mennonite Central Committee to name a few of the 288 exhibitors.

Fest organizer and on-site manager Bonnie Hulholland said about the missions gathering: "This is the first organization I have ever worked for in which people actually phone and say, 'How can I help?'" 300-400 volunteers from 88 churches were involved in the planning, plus one paid full time and one half time person. She added that plenary speakers had been "overwhelmed at the size of the crowds and the eagerness people have shown to hear what they present. People are excited about what God is doing all over the world."

Follow-up important

When asked about follow-up and feedback, Mulholland noted that the teens who come forward fill out a card, and volunteers notify pastors about the respondents' desire to do mission work; thus they will be encouraged to follow through on their plans.

Prayer groups continue to meet to pray after the Fest, not only for all who attended this year, but for next year's as well.

Some youth groups and families come back year after year. The massive exchange of information, the global scope of the mission work presented, and the sheer number of attendees combine to make Missions Fest an unforgettable experience, many participants agreed.

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Editorial

The tricks politicians play!

Politics is such a funny game, isn't it? Now that the Liberals have won three by-elections, two safe Liberal strongholds and one that had previously gone to the Bloc Québécois, the question emerges: Was this a mini-referendum?

The answer is almost purely political. Since the Liberals stole the Brome-Missisquoi riding from the Bloc, they say it was a mini-referendum, but the Bloc denies it. Had the Bloc won the riding, the Bloc would have said it was a mini-referendum and the Liberals would have denied it.

The whole drama of whether Quebec will separate from Canada or not is being played in the arena of perceptions and polls.

The yo-yo effect

A few months ago, when Bloc leader Lucien Bouchard lost a leg to the flesh-eating disease, the Parti Québécois's confidence shot up several notches. His statement to the doctors: *Que nous continuons* (Let's continue, presumably with the treatment) was elevated to a slogan that meant,

"Let's continue with the fight for a sovereign Quebec."

Then a month ago, Jacques Parizeau had to fire three cabinet ministers who were hurting the cause by their all too transparent actions that showed how nasty separatists can be. Down came the polls.

Then the government of France gave Parizeau the same treatment as a head of state, thereby encouraging Quebecers in their notion that foreign governments would quickly recognize a sovereign Quebec. All the while the French were assuring Ottawa that they are pursuing a hands-off policy. Up went the polls.

Hearts are hardened

At the moment the PQs are holding hearings throughout Quebec, asking people whether they are in support of a motion made by the National Assembly to declare Quebec a sovereign state. They do not dare to ask the people whether they want to separate from the rest of Canada. Since the

question is posed in a biased way, the federalists are not participating in the hearings. This may give the separatists a boost.

And now the results of the three by-elections probably hurt the image of the PQ again, who in the meantime are considering a new referendum question: "Are you in favor of a sovereign Quebec or the status quo?" Who likes the status quo? Not even Albertans!

And so the game continues, and it seems that people's opinions are deciding the fate of Canada.

But just having read the story of how God hardened the heart of Egypt's pharaoh in Moses' days, I don't believe it. I'm not saying that Quebec will not separate from the rest of Canada some day, but it won't be because of the little games politicians play. It may well be that God is so displeased with Canada that he will cause it to happen.

Whether Quebec votes Yes or No at the next referendum, God is still making his kingdom come.

BW

Christian Courier

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Only the sick can minister to the sick

Someone at a meeting I recently attended remarked that the church is supposed to be a body of people with needs. His comment was meant as an indirect criticism of how he often experiences church people as self-sufficient people.

His remark reminded me of Jesus' statement to the Pharisees: "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (Luke 5:31). The kind of church that was hinted at in the meeting I attended is not really the Body of Christ. It's more like a fossilized version of that body: "God's frozen chosen," as someone once put it.

All this makes one pause and reflect. How, for example, do we approach the times when we gather as believers? Do we go to church or fellowship groups because we're hungry and needy, or do we go to be counted among the complacent?

How we come determines how we meet other people at the gathering. We either meet them from a position of strength or weakness. By "weakness" we do not mean a sense of inferiority, which is a personality flaw that carries no virtues with it. Rather, the question of how we meet others points to a spiritual condition often referred to as humility. A humble person can be confidently weak and dependent. A humble person knows that her cup is a quarter full.

Grace follows humility

It's especially important for vulnerable people — who feel like outcasts and failures, or who are suffering deeply — that they meet humble Christians at church. If they don't, they end up leaving. In the presence of a humble person, a humble person can safely unload.

It's amazing to see how grace flows over people as they meet together in full awareness of their needs and their dependency on God. There is no better way of being church. But that means that church people have to let go of their pre-conceived notions and their insecurities. They must surrender

their desire to control their environment and their tendency to reject anything that is out of the ordinary.

It also means that they stop handing out glib statements about themselves and giving easy answers to questions others might have.

The other person is a somebody

Being humble Christians means that we treat others with respect and acceptance, no matter how different they are from us. The greatest compliment we can pay any person is to look that person in the eye and to see the image of God there. A female friend of mine told me that a lot of men don't do that very much and that they are notoriously poor listeners. She may be right, especially when the conversation is woman to man. But I've noticed that in a group discussion both men and women often make selective eye contact with people they consider important. They don't realize how insulting that can be to others in the group.

"Blessed is he who has regard for the weak," sang David, "the Lord delivers him in times of trouble" (Psalm 41:1). There's been a lot of talk about church renewal and church growth in our midst. But are we perhaps starting at the wrong end? Should we not be talking about breaking ourselves down rather than making ourselves bigger? Instead of making our services user-friendly so that people want to come, we have to make *ourselves* user-friendly and meet people where they are, either geographically or mentally.

We could use Jesus as our role model here. The statement he made about the healthy not needing a doctor follows the challenge of self-righteous church people, who asked him why he ate and drank with "sinners," people they would not dignify with their eye contact!

Isn't it ironic: the most holy and powerful person who ever lived on earth made prostitutes and tax grabbers feel like somebodies. And being a good doctor, he made house calls!

BW

Letters

Good advice from former CC editor

What a good idea to trace the history of *Christian Courier* back to the little broadsheets by home missionary Ref. Paul De Kockkoek. For me it brings back important memories.

I was a theology student at the Free University of Amsterdam at the time. I was considering going to Canada. But should I try and finish my studies in the Netherlands first, or should I go to Canada as soon as the authorities would permit me? My family would have preferred to have me finish first. But from Canada came the

cry for ministers from the immigrant churches.

For years I kept an article by De Kockkoek. He wrote that the best way to obtain ministers for the immigrant churches was for young men to come from the Netherlands and study at Calvin Seminary for at least a year. That way Dutch seminarians would become acquainted with the denomination and become more proficient at speaking North-American English. And so they could help the immigrants integrate into their new country and new

denomination. That settled it for me. Mr. John Vellinga of Chatham, Ont., sponsored me. And I arrived in September of 1952, lived in Chatham until I got my visa for the States early in 1953, and went on to study one and a half years at Calvin Seminary. Never did I regret that decision.

And, it was thanks to men like De Kockkoek.

William L. Vander Beek
Salmon Arm, B.C.

50th Anniversary Rearview Mirror



A lengthy report about ongoing immigration matters was, of course, of interest to CC's mostly immigrant readers in 1949. Rev. P.J. Hoekstra is concerned about Reformed immigrants maintaining contact with each other, preferably by living in communities near each other. He speaks of Calvinists of different churches working for the same cause.

The Canadian Calvinist November 1949

IMMIGRATION

OTTAWA — ONTARIO

(Report by Rev. P. J. Hoekstra)

The Immigration Committee of the Chr. Ref. Church met with the immigration officials in Ottawa. A few items of interest are as follows:

1. The Committee will receive as many "Information Sheets" as can be placed by the Committee. This implies that not all Christian Reformed Dutch immigrants will be placed by us. It has been proven in the past that this was impossible. The Department, however, assured us that they would let us know when and where they would place our immigrants.

2. Boats for Immigrants

The Netherlands Government was making arrangements to transport the immigrants as before, but the troop ships would not be used but regular passenger boats would be chartered.

3. Nominated Cases

The Department urged us to make all nominated Cases normal cases. This can be done by having the emigrant in Holland start the process. The sponsor in Canada should write a letter to the emigrant in Holland stating that he will sponsor him with this letter the emigrant should go to the Hague (to the Chr. Emigratie Centrale) and start the process of our people in Holland, obtaining his "A" form number, being sure that in his request he place the name of his sponsor and the place where he wants to go.

Then the "Information Sheet" will be sent to the nearest fieldman and the case will proceed as a normal case.

In case the Dutch information sheet is already in Canada, then a request should be sent to the Immigration Dept. to determine where the "A" form is so that no duplication enters the picture.

The Department did not like the idea of transferring or replacing immigrants from one Province to another.

The Department would like to be kept informed as to replacing, both as to cases of the first year and of cases for permanent settlement. The first, should be done in conjunction with the Immigration Dept., so that they may know just where on immigrant is, and also that his record may be kept clear. The second, cases of replacing for resettlement, especially when the immigrants purchase a farm, the Dept. has the facilities to help such an immigrant, and through the Settlement Service intends to help resettle those who are able, financially, to start on their own.

The Department assured us that when substitutes were made they would seek to replace a similar family, and would also take into consideration the religion of the families involved.

We also met with delegates from the Hervormden (Netherlands), Reformed Church of America and the Presbyterian Church of Canada. A friendly discussion was held over problems we have in common in the field that pertain to the churches and the Government, we decided if necessary we would contact each other and a United petition would be presented to the Government. In problems that result from all being in the same field a resolution was made which will be presented before publication. Dr. Pickup assured us that his Church did not contact Holland immigrants where our church was represented. A friendly spirit prevailed. As Calvinists we all worked for the same cause.

A few Observations—

It's too bad that we are not able to place all the Gereformeerden. This will result in that some of our people will be unduly scattered and placed in places where they cannot be spiritually cared for. It will help that we will be informed where they are being placed, but this does not solve the problem. It pertains to Ontario and B.C. and perhaps Manitoba. It may also be true of Alberta. I therefore would suggest that (1) all our members do their best to obtain sponsors in their immediate vicinity. (2) All part time fieldmen put in more time and work harder. (3) that all full time fieldmen do their level best, and (4) that new part time and full time fieldmen be appointed to help those already in the field.

—P. J. Hoekstra.

Wants pastors to get with it re: the environment

After having either taperecorded or written seven years-worth of sermon notes from four denominations, I have yet to hear a sermon based on the stewardship aspect of our calling.

Will the church start to play an active role in demonstrating Christ-centred husbandry of God's awesome creation?

I find it odd that we don't pay attention to this when everyone else seems to be concerned for the environment.

I'm offering these comments just to raise awareness about this issue.

Jan Vander Stelt
Brantford, Ont.

Job situation looks grim

If, as Bert Hielema asserts ("Christian education and the economy," CC, Jan. 13), future jobs will be for "knowledge workers," what does that do to those inclined to blue collar jobs or trades?

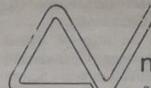
Not everybody is inclined to intellectual, knowledge-based vocations. And even with lots of education and knowledge there is no guarantee of gainful employment. A person must be receiving UI benefits or social assistance to be eligible for the jobs listed with the Canada employment centres. If you're outside the system, you're out of luck and you end up with the hidden unemployed, the dis-

couraged workers who find themselves with a new government-created job barrier.

Employers are also much more stringent now, expecting near perfection, with extremely little room for mistakes, especially during a probation period. A person has to be unbelievably careful! It certainly does little for employee morale.

Bob Wierdsma
Peterborough, Ont.

John Marshall of the St. Catharines Employment Centre says all job listings, except a few special projects, are "open to anyone, anywhere." Ed.

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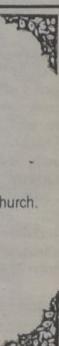
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Environment

New 'greener' choices in doors help save rain forest trees

(NC) — Consumers concerned about the environment are taking a long, hard look at what they buy and how it's manufactured.

This "green purchasing power" is resulting in a whole

devoted to the farming of eucalyptus, a non-native species that takes just seven to 10 years to mature. Each eucalyptus tree produces three harvests over 20 years, sending out branches from the original stump after

New computer processes made this possible, according to Ralph Martino of Premdor, the inventor of the new technique. "We took photographic reproductions of the best quality lauan and oak we could find and transferred them via computer digitizing into a die. This is used in an imprinting process which gradually builds up color and texture on the door surface to exactly duplicate the look and feel of the real wood."

The new Premwood product was launched on the market in a variety of door styles just over a year ago, and is now stocked by most building supply dealers in a popular range of wood choices, including oak, birch and lauan mahogany. Unlike other hardboard products, it is easy to stain.

For a door to be considered truly a better environmental choice, Martino warns, it's necessary to look closely at the impact it's likely to have not just on world ecology but on your own home environment, including the air you breathe. "For example, only water-based, non-toxic glues should be used in the manufacturing process, and waterbased paints and stains that don't off-gas or produce harmful vapors."

the first cutting, before it's removed and replaced by a new, 18" seedling. The firm that supplies Premwood is currently being certified for the "Green Cross" designation which is awarded only to those products able to meet demanding environmental standards.

"This is an area of Brazil which had been cleared and used for cultivation years before being employed for tree-farming, so no large-scale cutting of native forest was involved," explains Welker. "In addition, forest management programs have created habitats for many native species of birds and mammals. These were important considerations in making our choice."

Another key factor is the role tree-farming plays in protecting the Brazilian rain forest. According to the Brazilian Wildlife Society, to date the use of wood from reforestation areas has preserved an estimated 50 million hectares of native reserves.

However, if a door isn't attractive as well as functional, it won't succeed with consumers, no matter how environmentally sound it may be! A major challenge was to find a method of producing a wood grain finish so realistic, it would satisfy the most demanding buyer of interior doors.



Fast-growing eucalyptus trees cultivated on farms in South America are helping to conserve the rainforest.

While it may seem unusual to look at a door choice in terms of ecology and the environment, Martino adds, "every bit helps. And considering that the average home has 10 to 12 doors, it's important for consumers to have an environmental option when they make a purchase that will last for years."



A beautiful pretender, this "Premwood" door exactly duplicates the look and feel of lauan-mahogany, an endangered tree species.

range of new products for the home, including, just recently, new choices in interior doors.

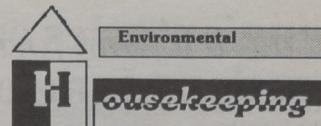
While home-owners are still in love with the look of wood, interior doors are now available that fully duplicate its feel and appearance, without requiring the cutting of valuable tree species. There's more good news: the doors are generally more affordable than the standard wood doors they replace.

"The fact is, with 40 million doors a year sold in North America, the door industry is a major consumer of forest resources," says Charles Welker, vice president of Premdor Inc., the first door manufacturer to develop a new, alternative product which it calls, "Premwood." Due to extensive deforestation in such countries as the Philippines, some of the trees that have long been a staple of door manufacturing, such as lauan mahogany, are now endangered, he adds. "Others, such as oak, maple and birch, take 40 years to reach maturity."

Aiming to offer consumers a more environmental option, Premdor went looking for a substitute and found it, in the forest of Brazil.

Eucalyptus provides an alternative

There, huge tracts of land are



John Wood

Mapping our future

John R. Wood

My father kept a topographic map rolled up in a drawer. I remember the thrill of finding our house on that map. Each black square in the countryside represented a building. I struggled first to locate the lake near which we lived, and then the dead-end road on the opposite side of town. There it was — our house! We had status: the government cartographers had located us and deemed our abode a worthy structure, right along with the church, school, cemetery and railway tracks.

We depend on maps a great deal and trust this iconography of spatial relations to site roads, build bridges, or drill for oil. Maps become a substitute reality and have the power to shape our view of the world. We don't often notice this. A map often seems complete until someone points out missing elements.

Changing our top-down view of the world

To illustrate this, take an ordinary map of the world and place it with the south pole at the top. It may require a few minutes to get your bearings with this reversal. It seems more than a little strange to look up to Canada and find the Gulf of Mexico roughly where Hudson Bay might be expected. The slight discomfort we feel with this perspective shows just how the standard view has come to dominate our conception of the world. We might even come to see things we had missed before.

For instance, I hadn't noticed before that South Africa is much nearer the equator than Australia or Chile. Perhaps the familiar views we have of our own community prevent us from seeing the world as it actually is. We need to recognize the power maps can have in shaping our view of creation.

A map can let us see hidden ways that ecosystems function, "seeing" which would be difficult or impossible otherwise. We all live within the boundaries of a watershed, but probably never notice this vital feature. Yet many local environmental problems are directly related to watersheds, which often cut across political boundaries. A watershed boundary map is a good place to start to get to know your community.

The environmental applications for maps are expanding constantly. Airplane mounted remote sensing devices have been superseded by space platforms which spew mountains of information. Geographical Information Systems (GIS) are also being used in numerous wildlife management programs. We can now overlay assemblages of species and related geologic features and identify critical wildlife corridors. This will make the inventories of the future much more inclusive, with data matching numerous features to each species name.

Maps as tools of justice

Maps are proving to be powerful tools to influence natural resource allocations for First Nations peoples. The Metis of northern Alberta have recently released six new land-use maps that record the traditional land-use patterns. Now, land that once seemed to be just "empty" forest can be seen in greater detail. Without the maps this land appears useless. Yet it is filled with diverse plants and animals, hunting and trapping trails, cabins and campsites, and identifiable places where plants used especially for traditional foods and medicines grow. These last are especially important as we come to appreciate the efficacy of a number of native medicinal procedures. So maps can be persuasive, powerful tools to help us be better stewards of the earth.

John R. Wood teaches environmental science at the King's University College, Edmonton.

Film Review

Kipling's stories come alive in new live-action 'Jungle Book'

The Jungle Book

Rated F

Stars Jason Scott Lee, Lena Headey, Cary Elwes, Sam Neill, John Cleese

Written by Ronald Yanover and Mark D. Gelman, based on Rudyard Kipling's stories

Directed by Stephen Sommers

Reviewed by Marian Van Til

If there are a few Rudyard Kipling purists somewhere who are stuck in the imperial 19th century, they won't like the liberated thinking this new live-action film promotes. (See story below about Kipling.) But virtually everyone else will find this to be a captivating film, one suitable for the whole family (very young children may find it scary).

Walt Disney's *Jungle Book*, a 1967 animated version of Kipling's stories, has become a classic to the extent that that title makes people think "Disney," not "Kipling." And few people remember the 1942 live-action film, a fairly exciting movie for its time.

This new live-action version, with a few minor exceptions, looks as authentic as one can imagine, and at several points will leave audiences wondering: "How'd they do that?" In terms of excitement and visual audacity, it is reminiscent of the Indiana Jones films. Some unusual camera angles, the presence of the (trained) wild animals, and the beauty of the rain forest add to the impact.

Friend of the jungle

Set in 19th century British-occupied India, the story follows two main characters: Mowgli, an Indian boy who gets lost in the jungle and is raised by wolves; and Kitty, the feisty daughter of a British officer, and Mowgli's best childhood friend.

When Mowgli is grown up, he and Kitty inadvertently meet, and their reacquaintance blossoms into love (at least in the film). That, of course, causes all kinds of social and moral problems for the British, including for Kitty, initially.

"The course of love never



Jason Scott Lee as Mowgli in *The Jungle Book*.

runs smooth(ly)" as it's said, and it certainly doesn't under these circumstances. So there are plenty of obstacles and adventures along the way, some of them deadly. But "true love conquers all," of course. The only uncertainty in the end is

whether the young lovebirds will go back to the jungle or re-enter civilization.

'Waste not, want not'

A theme that comes out strongly relates to the "law of the jungle" and essentially involves environmental stewardship: kill only to eat, or to keep from being eaten — a law which is life to Mowgli, but for which the British army has little use.

One quibble Christians would have: the film views Mowgli as a moral innocent until the

British try to "civilize" him. While history shows that naivete, even wholesomeness, was often lost when remote cultures began to (or were forced to) adopt Western ways, the film presents Mowgli's jungle existence as a kind of sin-free paradise.

Most of the acting is good, and Jason Scott Lee is especially winsome as Mowgli. He balances perfectly Mowgli's ignorance of British thought and customs with the boy's acute understanding of the jungle and its inhabitants.

Media/Arts

Rudyard Kipling: bearer of the 'white man's burden'

Marian Van Til

Kipling was born in India in 1865 (died in 1936), was educated in England and later returned to India as a journalist. His writings hold up the "glory" of the British Empire in India. It was Kipling who coined the phrase "white man's burden," believing it to be the white man's — especially Britain's — God-instituted destiny to bring civilization and enlightenment to the non-Western world. And man, here, is no generic term: Kipling thought little of the female intelligence of any race, and opposed efforts to give British women the vote.

In his early career, though admittedly from his perceived position of superiority, Kipling wrote with a certain sympathy for Indians and for others who were regarded to be of lower social class. (His *Barrack-Room Ballads*, written in Cockney dialect, was the first in English



Rudyard Kipling

literature to portray heroism and devotion to duty among ordinary British soldiers). By the turn of the century, he seems to have hardened, writing of people strictly in relation to their loyalty and usefulness to the British Empire.

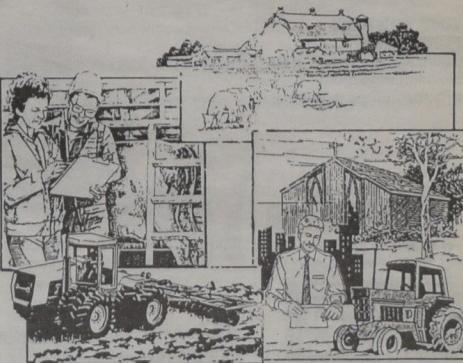
In his two volumes of *Jungle Book* stories Kipling follows the adventures of Mowgli, an In-

dian boy who gets lost in the jungle and is raised by wolves. Kipling constructs his jungle as a complete social and political world, with each animal having a characteristic way of thinking and acting. Kipling's *Just So* stories, also about animals, are his most loved works.

Because of his (now) distasteful views, Kipling's reputation has gone through several revisions. It is now generally accepted that, whatever his convictions, he was an exceptional, if not great, writer who has contributed several important works to English literature.

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Church

Cuban Christians to be granted air time on state-run radio

Kenneth D. MacHarg

QUITO, Ecuador (NNI) — Protestant churches in Cuba will soon have regular access to a state-owned radio station, according to the Cuban news agency Prensa Latina.

The radio station will broadcast programs presented by the Cuban Council of Churches, an ecumenical agency consisting of 24 Protestant denominations

and 10 ecumenical movements.

The news agency said that the "different faiths will produce six to seven programs a year" which were scheduled to begin last month. The agency added, "This is a novelty in the country, considering the secular character of the state."

Programs will be broadcast by the state-owned CMBF station "with regularity and not occa-

sionally as has been the practice," Prensa Latina stated.

Access to state radio came as a result of a petition presented by the church council, which has broadcast Christmas and Easter programs over CMBF since 1991.

The new programming is seen as an opening toward Protestant activities, particularly, in light of a resurgence of

religious interest in Cuba. Previously, religious activities were confined to the churches and could not be manifest publicly. Protestant and Catholic churches were reported full during recent Christmas Eve services.

Ecuador's international Christian shortwave radio station HCJB has a large listening audience in Cuba. HCJB director of international radio Roger Stubbe said he believes the opening of the Cuban airwaves to ecumenical broadcasting has political overtones.

Stubbe, who recently visited Cuba, separates the Christian community in Cuba into three groups: Roman Catholics, who are anti-government; the Cuban Council of Churches which, he said, is pro-government; and the

evangelical bodies, which don't comment on what the government does.

Stubbe believes that the more mainstream ecumenical council would be most likely to obtain time on government stations because it has traditionally supported government policies.

The evangelical bodies would most likely not be able to obtain national broadcast time, he asserts, but might be allowed to pick up an occasional local spot. Stubbe speculated that the more conservative churches would probably not want to obtain regular time on the airwaves at this point because "they would not want the political baggage which would go with it."

Catholics want to bring 'message of Christ' to TV

CC Staff

OTTAWA — Final plans for a Catholic Broadcasting Foundation which will "give the church a more effective presence" in Canada are scheduled to be approved this month, reports *The Catholic Register*. The foundation's goal is to produce and broadcast Catholic TV programming and to raise and administer programming funds.

A year ago the Canadian Conference of Catholic Bishops announced the formation of the foundation and since then a "high-powered fundraising and advisory board," a business

plan, a mission statement and "an executive director with plenty of energy" have been established, says *The Register*.

In approving the foundation the bishops conference released a statement saying, "There is no doubt that television influences the way in which people think and live. The church must also be present in the media world with the message of Jesus Christ."

As foundation executive director Mike McManus puts it: "Most values come from TV. We can make some unique contributions and introduce gospel-

rooted perspectives." The Vatican itself, in an encyclical called *Aetatis Novae*, has urged the church to "use every modern means of communication to spread the Good News."

Among the specific goals set out for the foundation are improving production values and scope of segments on *Catholic Journal*, which is already being carried on Vision TV; creating programs on the Scriptures; and creating, producing, buying or providing grants for other programming which will address "practical faith questions."

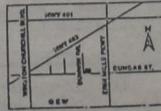
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London, Ont., businesses say a church won't be a good neighbor

Marian Van Til, with files from London Free Press

LONDON, Ont. — When New Life Centre in London, Ont., bought the large, former C.M. Peterson Electric building on Adelaide Street, they figured it would be a great place for an expanding church to set up its ministry, including an "outreach centre." So far they've been wrong.

When surrounding businesses got wind of the purchase and the zoning variance which was granted by the city, they appealed the approval to the Ontario Municipal Board (OMB).

Why? Not because they don't like churches, insists business owner Ron Reeves. But because they don't like churches which...well, act like churches — counselling drug addicts, providing food or shelter for the poor, and so on.

'New elements'

If word got around that the down-and-out could get help at the new New Life Centre, it might mean "devaluation of properties," said Reeves. After all, that's what happens when you're "subjected to new elements, whether that be crime or what have you."

The businesses, therefore, wanted New Life Centre to legally agree that it would not provide drug counselling and not serve food on their premises (the business "neighbors" don't like food banks). The church refused.

"To say we wouldn't try to help people who come in with a drug problem is to say we won't help, and we can't do that," said pastor Karl Thomas. And no food storage or preparation would mean — besides not helping the poor — that "church socials and banquet would be impossible."

It could take up to 14 months for the OMB to make a decision. In the meantime, New Life Centre is being forced to be a tenant in its old building, sharing crowded worship facilities with the congregation that bought the building.

Church

Jeremiah or Zechariah?

"Then what was spoken by Jeremiah the prophet was fulfilled: 'They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter's field, as the Lord commanded me'" (Matt.27:9-10, NIV).

The puzzling thing about these verses is that the quotation which is given cannot be found in the book of Jeremiah. We do, however, find a passage which is very close to the first part of our text in another prophet, namely Zechariah. In Zech.11:12-13 we read: "So they paid me thirty pieces of silver. And the Lord said to me, 'Throw it to the potter' — the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the Lord to the potter."

Christians have often been bothered by Matthew's way of

citing Scripture here. Not only is the quotation not very exact, but he seems to be attributing it to the wrong prophet. We may be used to the fact that the writers of the New Testament often quote the Old Testament quite freely, but we find it hard to swallow that the evangelist Matthew would make an outright mistake in assigning the words he quotes to the wrong prophet.

A slip of the pen?

Some interpreters have explained Matthew's words as a simple slip of the pen, and stressed that the point of the quotation is that Old Testament prophecy is fulfilled in Jesus Christ, not what prophet originally wrote it. Luther, in his straightforward way, writes on this passage: "What does it matter if he doesn't get the name quite right? After all, the

words are more important than the name." Others think that Matthew originally did not have the name of the prophet at all, but that later copiers of his manuscript inserted the name "Jeremiah." This is a solution that is suggested in the annotations of the 17th century Dutch *Statenvertaling*.

It was also in the 17th century that another solution was proposed, which was to have unexpected consequences for the interpretation of the book of Zechariah. An English scholar by the name of Joseph Mede proposed that Matthew was right in assigning these words to Jeremiah.

After all, there is nothing in the book of Zechariah which states explicitly that its latter chapters belong to that prophet. In fact, argued Mede, there are some parts of chapters 9-11 which seem to fit much better in

the time of Jeremiah than in that of Zechariah. As a result, many biblical scholars since then have defended the idea that Zech.9-11 (or 9-14) were not really written by the prophet Zechariah, and were produced in quite a different time.

Many other solutions to our problem, some of them quite far-fetched, have been proposed. Perhaps Zechariah had "Jeremiah" as a second name, or perhaps he was himself quoting from a prophecy of the pre-exilic Jeremiah which is now lost.

I myself think that the likeliest explanation is a scribal mistake somewhere in the history of the transmission of the text. In any case, Luther was right to emphasize that it is a relatively unimportant detail. The point is that Christ fulfilled Old Testament prophecy.

Al Wolters**CHAPTER****&****VERSE**

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. Not everything he writes has to do with the book of Zechariah.

Netherlands Council of Churches offers apology to Indonesia

GRAND RAPIDS, Mich. (REC) — As Indonesia approaches its 50th year of independence from the Netherlands' colonial rule, the Netherlands Council of Churches issued a statement. "Within the Dutch churches there was insufficient notice of the legitimate and broadly rooted striving for an independent Indonesia. There was little reaction to the pleas from our missions to recognize the drive for independence nor to the campaign against the use of force," the declaration read.

The churches followed the general opinion in the Netherlands, which tried to impose its own pattern of colonization and nation-building on Indonesia. When this did not work, the military became involved in a "police action" to enforce the colonial desires.

Sorrow for victims

The council pointed out many who suffered from the war, including soldiers who did their jobs as well as they could in difficult circumstances, "but afterwards many were thrown into uncertainty and doubt because of later political developments."

They pointed out that the charge of soldiers merely following orders was not true of all soldiers.

The declaration, while primarily conveying the sorrow and regret of the Dutch churches, also took note of many groups who suffered during the war of independence, 1945-1949. Besides the soldiers, there were the people close to the victims, both Indonesian and Dutch. There were Indo-Europeans who were uprooted by the conflict. There were Dutch and Indonesian Dutch who remained in Japanese concentration camps in 1945-46, long after the Japanese had left. Six thousand Netherlanders

who claimed conscientious objection to this war suffered the penalty of imprisonment and the moral judgment of their fellow citizens.

Yet, there is a moment for rejoicing, the declaration stated: churches in the two countries did not break, but renewed and intensified their relations.

The Indonesian ambassador to the Netherlands noted that he valued the declaration, but it really was not necessary. Indonesia had forgiven and forgotten the war, and turned over a new page in its history, he said.

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Feature

Seventy years is not a bad age, says storyteller Ineke Parlevliet

Bert Witvoet

Many readers of *Christian Courier* know Ineke Parlevliet of Niagara Falls, Ont. She's that vivacious, fun-loving, extrovert who often wrote stories for *Calvinist Contact*, especially Christmas stories. Ineke also used to work behind the scenes on CC's editorial committee and on the advisory panel for Peter and Marja Sloofstra's column.

Ineke is still vivacious even after she celebrated her 70th birthday this month. But she's not as productive as she used to be. That's because she's very ill. In fact, she is dying of liver cancer.

Recently I spent a morning with her in her home, while some of her sisters from the Netherlands were looking after her. Instead of focusing on herself, Ineke began to ask me questions. How long had I been at CC? Was it hard to write editorials every week? How amazing that the Lord had put me in a niche of life where I felt I belonged. Which led me to my first real question:

CC: What about you, Ineke? Did you fall into your niche in life?

Ineke: Ja, ja, I can say that, in a totally different way. As far as *Calvinist Contact* was concerned, I was more a story teller than a sharp critic for the paper.

CC: Do you find that your real contribution in life has been through your stories?

Ineke: I think so. I know from many, many people, even younger ones, who are now older, that when it was Christmas, my CC story would be the highlight of Christmas day. Even last week I got a card from somebody who wrote: "To my favorite storyteller." That's kind of neat. I was touched by that. My stories touched many lives. I know my stories were not great literary achievements; they were simple.

CC: Did you do actual story telling? I mean, did you sit down and tell stories without writing them down?

Ineke: Oh yes. Already in Holland when I was younger I would sit down with kids and ask: "What kind of story would you like to hear? A story about trolls?" I had never seen a troll in my whole life. But then you tell a story about a dumb animal, very strong, and how someone got caught by the trolls and had to outwit them. There's always a trick to how you get out of the clutches of a troll. I would start a story and I would not have a clue where it would end up.

Later on I would develop adventure stories about four boys, and develop scary situations. At the point where I hardly knew

how to get out of it, my voice would grow real soft, and then as the tension built I would let out a yell. The kids loved these stories; and they hated them. I've told hundreds of these stories and I don't remember one of them.

I have pictures of myself sitting on the North Sea beach. Every afternoon 30 or 40 kids would come and sit around me and I would tell stories.

Even in the Christian Reformed Church here in Niagara Falls, before there was a Christian school, we had a Bible school on Saturday mornings. We told Bible stories and taught something about a Christian way of doing science, and then about mission work. I was not too strong in science, so I told the stories.

CC: How did you develop this talent?

Ineke: As children we were all great readers. There were eight of us (nine, if you count the sister who died in 1939); five sisters and three brothers. My parents were avid readers. Dad would come home with a big stack of books and he would drop them on the table and say, "Here kids, go to it." My parents spent a lot of money on books.

On Sunday afternoons my father would read to us. He would read about Jaap Holm. When things got really sad, for instance, when Jaap and his friends had been sweeping the ice and they bought groceries with the money they had made, and afterwards they placed the basket of groceries on the ice and started to sweep again, but



Ineke Parlevliet at home in Niagara Falls, Ont.

when they came back the basket was gone — stolen — then I was a mess. I would go to the washroom and I would sob and sob, and flush the toilet so my family couldn't hear me sob. And then a little later, when the sad parts were over, somebody would knock on the door and say, "Ineke, come on out. Everything is alright again."

CC: To me that indicates that your imagination was very strongly developed. Most kids will reserve an area in their minds where they say, "Don't worry, it's a story," but for you it was reality.

Ineke: That's right. For me, the basket of food was stolen so there would be nothing to eat that night. I took it very personally, very, very personally.

CC: When did you start writing down your stories?

Ineke: It was not until I came to Canada that I put stories on paper. I had never done that

before. I got my start when Mr. Farenhorst was still editor of *Calvinist Contact*. I began with some stories in Dutch. Then I wrote for *The Banner* a few times and I won second prize in a story contest. I was kind of proud of that.

CC: Did you always live in Niagara Falls?

Ineke: Yes, all the time. The funny part was that when we came to Canada we were not going to stay. I don't think I would ever have come if I'd known I'd have to stay. I had a very happy home life [with my parents and siblings]. You can see we're still very close — the fact that my sisters are here. I've been here now for 38 years but there is still a strong tie with Holland. I still have six close friends there.

We were going to stay for only one year. My husband came from Katwijk. His father had a fishery, and Kees ex-

pected to enter his father's business. But that never happened. His younger brother took over instead. So we stayed here.

CC: Was that hard on you?

Ineke: It was very hard on me. I thought we would live in Katwijk. We had a house waiting for us on the sea boulevard. I love the ocean. It took a long time for me to adjust to life in Canada. I was very homesick. We had no children either at first. It never entered my mind that we would not have children. That was a difficult time. [The Parlevliets adopted five children in the 1960s.]

Looking back now, I'm so glad we're here.

CC: Why?

Ineke: Because of the spiritual climate here. If I think about how things developed in Holland, how everything is allowed and tolerated there even by my relatives — euthanasia, homosexuality, abortion! I would probably have gone the same way had I stayed there.

CC: You left the Christian Reformed Church some years ago. Why was that?

Ineke: I left the CRC mostly for practical reasons. When my marriage broke up, I was devastated and was left dangling by the church. They didn't know how to handle the situation. I then decided to join a Christian Reformed church in St. Catharines, and I felt very welcome there.

But after a few years, I discovered it was too far away for me to really get involved in the church, and I do want to get involved. Besides, my children had stopped going to church because of what had happened to me. I decided to look for another church in Niagara Falls so my children would have a place to come to when they were ready.

I found an evangelical church where I felt very much at home. It's a very warm, caring church and the preaching is excellent. It's an active church. We have experienced 72 per cent growth. We attract a lot of outcasts to the church.

Of course, I was never *kerkistisch* (stuck on one denomination). Doctrines are important, of course, and so are biblical

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...continued from page 10

absolutes like the one that condemns a homosexual lifestyle. I hate being labeled as belonging to a certain denomination. I just hope that I'm worthy of the

covered that it was cancer. I was shocked.

This led to months of chemotherapy. It was awful — nausea, hair loss, the works. The chemo was finished in

it was not an easy life. But these things brought me closer to the Lord.

But 70 years is not bad. It's a biblical age. I totally trust the Lord. He can give me more than a year or he can give me less. I would love to see my children come back to church. But the Lord does not need me for that either. My last years have been the best years.

CC: *It seems, Ineke, that you have an easier time accepting a sadness in your own life than in the lives of others. At least, when I think of you rushing to the bathroom because of what happened in a story...*

Ineke: For myself, I can look at the big picture, but when I see misery on television I bawl. There is so much unnecessary pain in the world.

I had a very happy youth, and that's the foundation of life. So many people were abused by their parents or others in their youth. The first year after the break-up of my marriage was hell. Twice I was on my way to committing suicide. But the Lord never left me.

CC: *What do you think of when you think of heaven?*

Ineke: I'm kind of looking forward to seeing Jesus. I want to ask him a lot of questions.

CC: *Maybe you'll end up telling stories there.*

Ineke: As long as I don't have to sing. I can't sing.

CC: *The Lord may have a remedy for that, too.*

Ineke: We read in Revelation that there will be no more sea there, and that bothers me. That'll be hard. I love the sea.

CC: *This world in itself has no ap-*

peal to me. It's getting worse, too. I don't see any improvements. And I can't protect my kids. You can see what the earthquake did in Japan — you're powerless.

I have peace with the whole thing. I just hope I won't have to suffer too much. But I don't think ahead.

I would like to see the summer yet. I love nature, flowers and things growing.

I would love to visit Alaska and Norway, though. But that's not important. I would like to see the summer yet. I love nature, flowers and things growing. I love winter, ice and snow, cold climates. The stormier the weather, the better I like it. To walk along the beach of the North Sea and feel the wind and the rain lash against my face.

CC: *You seem like a person who loves the drama of life.*

Ineke: That's right. That's a good way of putting it. I like opposites and struggle. If I had been a man I would have been a preacher on board an ocean-going vessel; or a carpenter.

CC: *Why is that?*

Ineke: I love the sea and I love to tell stories to people, especially about Jesus.

CC: *And a carpenter?*

Ineke: I love wood and the feel of it. I hate plastic things.

CC: *Do you think that you live in the wrong century?*

Ineke: I would like to spend a holiday in the Middle Ages, to see what life was like then. But keep in mind the smell of things — people emptying their chamber pots out the window, etc. You have to be realistic. But I would like to have seen the nobility, the contrasts of life.

Otherwise, no, this century was not the wrong century for me. I do feel that the century we're going into is not my century. I know nothing of computers. I have no clue about "windows" and "mice." There is going to be too much technology for me.



Ineke with her daughter Annemarie.

name Christian, I have been active in this church, serving on the mission board, teaching adult Bible classes for years. And I've been active in Pro-Life since 1969.

CC: *When did you first realize that you were seriously ill?*

Ineke: A year and a half ago. At that time, I visited Israel. If you ever have a chance to visit Israel, do it. It's wonderful. I loved Jerusalem. I would love to stay there for half a year and learn more about the city. It's a real Jewish city, no matter what the Arabs say.

I got very tired there. I didn't think anything of it because you have to do a lot of climbing there. When I returned to Canada, I went for a physical check-up. Much to my surprise I was told that I had a large tumor on my ovaries. But I was reassured that it could very well be benign. I didn't think much about it. I didn't believe it could be cancer. Somehow I thought that I would never die of cancer. It didn't go with my personality. I had a hysterectomy on July 11, 1993. Then it was dis-

January of 1994, I began reading all kinds of books and articles and went on a vegetarian diet. I did very well. My energy came back. I went to Holland in July and felt terrific.

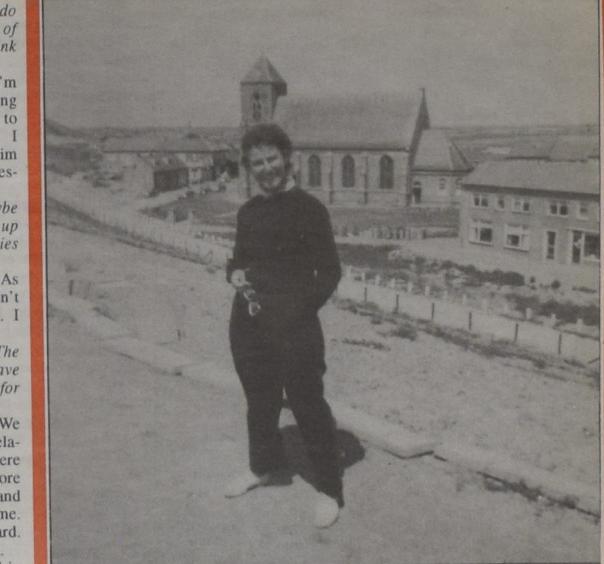
Three days after my return to Canada, I had another check-up. My blood was no good. The cancer had spread to the liver. It was inoperable. Then I knew that my time was short.

During the fall of 1994 phlebitis set in my left leg. There was a danger that blood clots would move around. I could be dead in minutes. I'm getting injections for that now.

CC: *What is it like to know you're dying?*

Ineke: I've been told that I may not make the end of this year. I have peace with that. My heartache is my children. I would love to see them and my grandchildren. But every day is a new day. The thought of dying does not make me sad. What binds me to this earth is the people, the children, the relatives, people who love me.

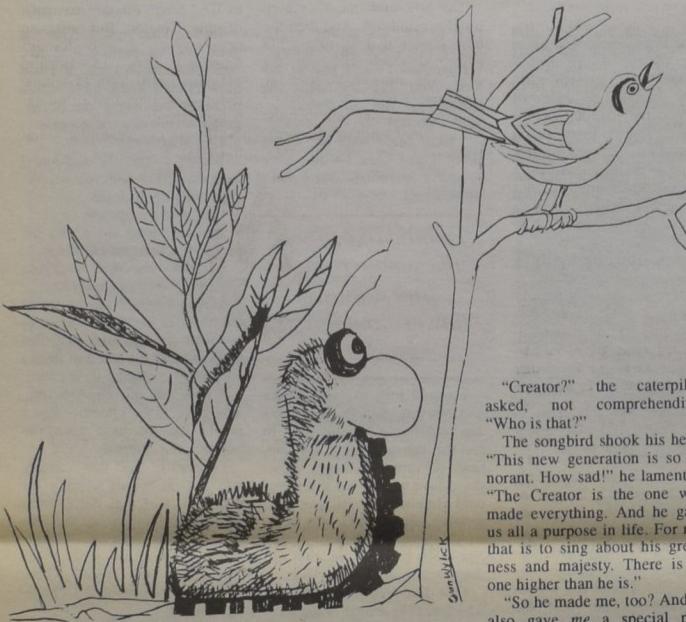
I don't look at my life as a waste. My marriage was a mess,



Ineke visiting Zeeland, in the Netherlands.

Feature

The caterpillar's dilemma (a parable)



Ineke Parlevliet

The little caterpillar sighed. She felt frustrated and depressed. Her appetite had disappeared and she rejected even the juiciest milkweed leaves. She could not remember when this feeling of restlessness and discontent had started. All she knew was that it was becoming worse. Why did she have to be so earthbound, while the bees and birds and butterflies could wing their way up into the air, flying from flower to flower? How she yearned to be one of them!

Suddenly her dismal thoughts were interrupted by the singing of a bird overhead. The caterpillar lifted her head as far as she could, enthralled by the lovely melody which filled the early spring air. The cheerful notes tumbled, twirled and danced in rapid succession. Then the notes climbed higher and higher as if to reach the very heavens. The melody was as pure and refreshing as clear water gushing and gurgling over stones in a shallow brook.

Then, just as abruptly as the

singing had started, it stopped; but the echo of the song lingered for several moments as a reluctant goodbye.

Impulsively the caterpillar called out: "Mr. Songbird! Mr. Songbird!" The songbird looked around, trying to find out where the tiny voice was coming from.

"It's me, Vanessa, the caterpillar. I'm down below you on the ground."

The songbird hopped closer. Then he saw her. "What do you want, Vanessa?" he asked standing in front of her. The caterpillar was not afraid of birds. They didn't like the smell and taste of the milkweed, and because of that they would never hurt her. "I really enjoyed your song," the caterpillar said. "It was beautiful and it gave me a lift. May I ask you who you sing for? Is it just for yourself or also for others like me?"

The songbird looked astonished. "No, of course it's not just for me. It's nice when others enjoy my singing too; and I love to sing. But the real reason I sing is to praise my Creator."

"Creator?" the caterpillar asked, not comprehending. "Who is that?"

The songbird shook his head. "This new generation is so ignorant. How sad!" he lamented. "The Creator is the one who made everything. And he gave us all a purpose in life. For me, that is to sing about his greatness and majesty. There is no one higher than he is."

"So he made me, too? And he also gave me a special purpose?"

"Yes, of course. Each of us can honor him in our own way."

"But I can't sing or do anything at all. So what purpose is there for me in life?" the caterpillar asked anxiously.

"I can't tell you that, Vanessa. You have to discover that for yourself. We are all different. That's how the Creator made us."

For a few moments the caterpillar reflected on what the songbird had told her. Then she asked, "Have you ever wished to be somebody else?"

Slowly the songbird nodded his head. "Yes, when I was very young. At that time I was deeply impressed by the powerful flight of the eagles. They soar so high that I believed they made their nests among the stars. But after a while I realized that eagles don't sing. I don't know what they do for the Creator, but whatever it is, I wouldn't want to trade it for my songs."

"So it is wrong to wish to be somebody else?" asked Vanessa timidly.

"I can't speak for others," the songbird said. "For me it was. Perhaps you are too anxious to

find out what your purpose is. Relax! Someday it will come to you. You're still so very young. What do you *really* want?" The songbird looked expectantly at the caterpillar.

"To be free — free like you and all the insects that fly. I hate being bound to this earth. It seems so senseless. There is nothing for me to do here. Life is such a drag."

"Now you're having a pity party all for yourself," the songbird said reprovingly. "Don't give in to that. Just believe that there is a Creator who has a purpose for you. And listen quietly so you can hear his voice telling you what plans he has in mind for you."

"Thank you," the caterpillar whispered, suddenly embarrassed that she had given vent to her discontent. The next moment the songbird was gone, leaving Vanessa still confused. The little caterpillar curled up into a little yellow ball as if hiding in shame from the outside world. She had to think things over.



Suddenly Vanessa felt a vibration in the soil. The next moment an earthworm poked its head out of the black earth; a fat, wriggly body followed. Quickly the caterpillar uncurled herself. It wasn't that she was afraid of earthworms, but she never felt quite comfortable in their presence. They were... so bare. Was the earthworm content with its lot in life, crawling not only over but in the soil? she wondered. Did he believe in a Creator? She had to find out.

"Mr. Earthworm," she said politely, "may I ask if you

believe in a Creator who made everything there is and who gave all of us a purpose in life?"

"What ridiculous nonsense," the earthworm replied. "Who told you that fairy-tale?"

"The songbird. His purpose is to sing for the Creator."

"The songbird?" the earthworm sneered. "What a hypocrite! You know what his purpose in life is? Eating innocent worms! That's what those birds do. Worm killers! Murderers, that's what they are! And I can tell you that if there is a Creator who makes them do that, I won't have anything to do with him. We are just ugly worms. We don't count, of course. All we're good for is to slave in the soil making air holes so things can grow better for farmers and gardeners. But these farmers and gardeners are our enemies, too. Of course, they don't eat us; but they put us on fishhooks. It's a horrible death, I can guarantee you. And when the gardeners turn over the soil, they think nothing of cutting us in two with their spades. Of course we can grow new tails, but the nuisance of it! And yet if it weren't for us worms, their soil wouldn't be half as fertile."

The earthworm finally ran out of steam, worked up as he was.

"Sorry, Mr. Earthworm," the caterpillar said timidly, shocked by the worm's angry and bitter outburst. "I didn't want to upset you."

"It's not your fault. Your kind does not harm us. But don't talk to me about some Creator who doesn't exist. It's so crazy that it's useless to discuss it any further. A Creator who made us all and who has purpose for us! My foot!"

The caterpillar managed to suppress a smile, knowing too well that earthworms have no feet at all and crawl straight on their bellies.

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...continued from page 12

Without saying goodbye the earthworm pulled in his rear end, ready to leave.

"Please, don't go yet!" the caterpillar cried out. "Wait one moment. You said that you're making air tunnels in the soil. Who taught you that?"

"No one, of course," the earthworm said proudly. "I just knew how to do it."

"But who told you to do it?"

"No one. I do it because I want to."

"But... I don't understand," Vanessa said softly, being afraid of a new outburst of anger. "You hate people so much and yet you help them grow healthy crops. Why? That doesn't make sense to me."

"Young lady," the insulted earthworm said, "you're asking too many questions. Way too many. And you'd better watch your tongue." Without another word he began to disappear into the soil.



Vanessa the caterpillar felt crushed. She never meant to be rude. All she had wanted was honest answers to her questions. But the earthworm had dodged them. Why? Because he had no answer?

Suddenly Vanessa started to cry. Life was too hard, too complicated. Her little body convulsed with sobs. Through her tears she saw an old house snail coming in her direction. The snail was huffing and puffing and clearly close to exhaustion. Quickly the caterpillar dried her tears.

The house snail parked herself close to the caterpillar. "I thought I was getting old," she said with a smile, "but now I know I am! Even a few years

ago I could climb that hill without missing a beat, but now it was like a mountain! Do you mind if I take a rest here with you?" she asked Vanessa.

"O, please, do!" the caterpillar said, relieved to see a friendly face. "Rest as long as you want. Or are you in a hurry?"

The house snail chuckled. "Me — in a hurry? Snails are *never* in a hurry; that's what we are known for. Didn't you know that?" Then looking observantly at the caterpillar, she said, "You must have been crying. Your eyes are all red. Is there anything I can help you with? Has something bad happened to you?"

Deeply touched by the kind tone of the snail's voice, Vanessa said with a quivering voice, "I'm so confused and frustrated. Life is just too hard for me."

"Tell me all about it," the snail said encouragingly. Vanessa swallowed hard, and then, first hesitantly, but soon more coherently, she started to relate the events of the day.

The house snail listened very quietly without interrupting her once. Finally the caterpillar fell quiet. The snail did not respond immediately. Her mind was working hard to sort out the many statements and questions the caterpillar had voiced.

At last she spoke up and said thoughtfully, "If I hear you well, little one, you are struggling with two questions, and I believe they are somehow related. The first one is about why you cannot accept that you're earth-bound. And the second one is about whether or not there is a Creator. Is that correct?"

The caterpillar nodded with relief, thankful for the understanding and compassion of the snail.

"Why is it so important for you to know whether there is a Creator or not, little one?"

"Well," Vanessa said slowly, "if there is a Creator who has a purpose for me in life, then I have hope that my existence has meaning and that one day I will experience the joy that comes with that. But if there is no Creator, like the earthworm says, and it is all a fabrication of the songbird's mind, then I may as well be dead."

"Whom are you inclined to believe?"

"I don't really know. In a way the earthworm seems to make more sense; what he told me is true. I've seen birds eating worms. Yet he refused to answer my main question, and he is such an angry and bitter creature that life can't be much fun for him either. On the other hand, it is difficult to believe the songbird. There is no way to prove that he is right. Except... except for his happiness and his lovely songs which flow from the conviction that there is indeed a Creator. He really cheered me up and gave me new hope."

"Your mind works well, little one," the house snail said smiling. "But you're taking yourself way too seriously. You will never find the answers that way. Just sit back and wait to see what life has in store for you."

"The songbird said something similar," the caterpillar said. "Do you believe in a Creator then?"

The snail didn't answer at first and the question hovered in the air like a buzzing bee. "I'm not really sure," she finally said, reflectively. "Deep down I side with the songbird, though like you I have no proof that he is right. Yet the question has been on my mind since that great event in my life."

"What great event? Do you mind telling me about it?"

The snail took a deep breath. "Not many know about it. It happened when I was still very young. And pretty, I guess. At least that was what was said about me."

One day I was resting under the shelter of a garden rock when a young boy found me. He picked me up and put me into a jar. I was petrified. I knew that children could be cruel; one of my uncles died a horrible death by their hands. I crawled into my house, worry-

ing myself sick over what would happen to me.

The boy took me to school for show and tell. And then the most beautiful thing in my life happened: each child in the class was allowed to hold the jar and study me. First I remained in hiding, but then the teacher started to talk about me. I couldn't hear too well what

was the highlight of my life and since that time I've been trying to find proof for the existence of this Creator. But after so many years, I still haven't found it, and my time is running out. But I still have that hope living in me that I will find out before I die."

"How?" the caterpillar asked intriguely.



she was saying. Feeling less scared, I ventured out of my shell. Curiosity got the better of me, I guess!

You should've heard the children shriek in delight when I came out! The teacher said how beautiful I was and, though many of us could do harm, we were also a blessing for the ecology as we eat rotting plants. The strange thing was that she knew much more about me than I myself knew. She pointed out the difference between my kind and slugs who don't have a house. The main thing she said was how unique I was, and the more she talked the more impressed the children became.

Then she asked the children who had made me. Many hands went up and several children said: "God!" I had never heard about him and apparently some children had not either. The teacher then explained that he was the Creator who had made everything and who was in charge of everything he had made; that he even ruled world events and happenings. Later the boy took me back where he had found me and very gently let me out of the jar.

This experience in the school

I have no idea. But often, and especially lately, the weather is so dry I crawl into my little house, lock the door, and isolated from the world around me, I meditate on this question. And strange, every time I do that I feel more at peace and have greater hope that I will find the answer soon.

It's just too bad that you can't do that."

"Do what?"

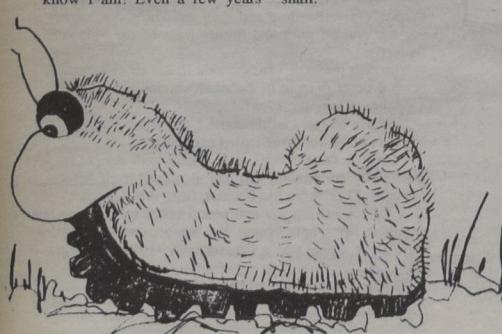
"Isolate yourself in a little house or something like that."

"Isolate myself in a little house...." the caterpillar repeated almost in trance. Then the meaning of the snail's words hit her like a blow in the stomach. "But I can do that! I can!" Vanessa suddenly yelled excitedly. I can make a little house. I know I can! Not as sturdy as yours, of course, but that doesn't matter. I can go into isolation!"

The snail, stunned by the sudden change in the caterpillar's behavior, asked, "You can make a house? But how? How?"

"I'll show you. You will see it if you have time to watch. I can start right away. Why didn't

Continued on page 14...



Advice



Retirees feel guilty about 'living the good life'

Dear P & M:

We often feel guilty about spending money on a recreation vehicle, travelling, etc. We give 10 per cent of our gross income to our church and to our favorite causes, causes which for many years we have helped build and maintain. We are now blessed with a good income but that was not always the case.

On a related note, we feel somewhat guilty about leaving our aged mother for extended periods of time. Normally we visit every week. May we leave her for two or three months at a time? Are we being overly sensitive? There are three other adult children in the area who also visit her faithfully.

Dear Fruits of Your Labor:

Your letter poses a refreshing question. Many people think that a life of leisure is coming to them. After all, haven't they worked hard for it? In contrast, you struggle with this new blessing of additional money and time. After years of sacrificing, these blessings are a new extravagance. When you've been so careful in the past, can you relax and yet be stewardly?

Isaiah 3:8 says: "Tell the righteous it will be well with them, for they will enjoy the fruit of their deeds." We think that you may apply this to your situation. In giving and care-taking you have acted responsibly. You have shown love for God's kingdom and you have extended love to your parents. So celebrate and enjoy the fruit of your labors without feeling guilt.

You can travel peacefully especially if you've looked after things on the home front. Before you leave on a holiday, see to it that your church and favorite causes will receive their portion of your tithe. And make sure your siblings can reach you in case of an emergency. In fact, work out with your family a schedule which will allow all of you some time away

while covering for each other. This all depends on the health of the needy parent. But good stewardship does not mean that you can never get away; it means that you've looked after things in such a way that you can leave with peace of mind.

One last comment: for people with your attitude an extended holiday is rarely a time of doing nothing. We know many seniors who involve themselves on a short-term basis in their vacation communities: they make friends, join or lead Bible studies and volunteer in their adopted congregations. Travelling extensively may curtail that, although we've heard that those who travel from park to park do have a sense of fellowship.

In any case, even if you're doing "nothing" for awhile, you're soaking in God's creation and enjoying life as adventure! All of this is such a new experience for you that you have not yet realized all the possibilities. Be as open to the Lord's leading now as you've been in the past. You will discover he'll use you wherever you are!

Your letter is a challenge to all of us. The Bible's guideline for tithing as an expression of thanks is still normative for us. We believe, too, that families should share equally in giving care to aging parents, wherever that is geographically feasible. Some of us may have to reassess our levels of financial and emotional giving. While we're busy doing that, you go and enjoy.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Sloofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

The caterpillar's dilemma (a parable)

...continued from page 13

I think about that before? You were right. I was too involved with my problems to see a solution. Now I can't wait to start! All I need is a sheltered spot where I will be safe. Thank you so much, Mrs. House Snail," she said. "You've helped me a lot! I don't want to be rude and leave your company, but I want to start right now."

"Go right ahead," my little one. "Make your house and take all the time you need. I will stay here and watch you. I may as well live in this area as anywhere else, since I have my house with me," she joked.

The caterpillar waved a quick goodbye and soon found a suitable spot on the underside of a low hanging branch. Without further ado she produced a silken, sticky thread from an opening close to her mouth and started to spin a soft cushion. Skilfully and without hesitation she fastened the soft pillow to the underside of the chosen branch. The house snail watched in fascination and awe. Who had taught her all this? She was such an expert.

The house snail watched, spellbound, how with a deliberate and confident move the caterpillar planted her feet firmly in the sticky pillow, and then swung graciously upside down. For a few moments she hung quietly, suspended in the air. Wondering what would happen next the snail kept her eyes glued on the tiny body of the caterpillar. She didn't have to wait long. Out of the caterpillar's up-side-down body, and close to her head, the skin started to tear open and a soft, green pupa bag emerged. Slowly the skin ripped open more and more and before long it was totally discarded. The pupa bag with Vanessa in it swayed gently a few times and then hung quietly from the branch.

Time went by. The snail had no idea how much. A week? Two weeks? It didn't matter. All she knew was that inside the now hardened pupa bag the caterpillar was working out the question of whether a Creator existed or not. The day came that the house snail, with a sudden intuition, knew that things were coming to a climax.

Then it happened. A quick movement, a crack in the green-tinted pupa bag and a head, followed by a body and legs emerged. Within minutes a new creature with wet, folded wings like little pads was hanging downwards. Everything went so fast that the snail couldn't take it all in. All she knew was that right in front of her eyes a new birth had taken place. Without taking her eyes off the caterpillar, the snail saw how the tiny, wet wings were drying up, slowly unfolding themselves, expanding and then stretching out, showing the orange, gold and bronze hues of the monarch butterfly.

The next moment Vanessa took to the air and circled several times in front of the snail, waving her wings in a gesture of joy and thankfulness.

"I'm no longer earthbound!! I am free! I am free! There is a Creator!" she called excitedly.

"Yes," the house snail said quietly, still deeply impressed by the miracle that had displayed itself before her eyes. "Yes, there is a Creator. Here is my proof."

A sudden inward joy and peace swept over her and engulfed her whole being: the teacher and songbird were right. There was a Creator who gave meaning to life.

She could die in peace now.

Ineke Brouwer-Parlevliet lives in the same home as the house snail and the caterpillar. For now, her address is still 5731 Arthur Street, Niagara Falls, Ont., L2E 3C3.

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	Birthdays			
	BAX-VERHOOG:  Congratulations to Mr. and Mrs. Adriana and Jack Bax-Verhoog!			
	ADRIANA BAX-VERHOOG hopes to celebrate her 90th birthday on Feb. 24, 1995, with her husband Jack, who turned 90 on June 29, 1994. We praise God for His love shown to them and us, and wish them His continued blessings. Happy birthday, from your children, 37 grandchildren and 31 great-grandchildren. Address: 105-40 Elm St., Chatham, ON N7M 6A5			
		Obituaries		
		Smilde, Dr. Sardis, B.C. On Jan. 10, 1995, the Lord took unto Himself, our mother, grandmother and great-grandmother EBELINA STOKER (nee BOERS) Loving wife of Evert Stoker. Her children: Alberta & Luke Veltman — Carrying Place, Ont. Hennie & her companion Stan Kaminski — Vancouver, B.C. Korn & Peit Louws — Orono, Ont. Ted & Ann Stoker — Chilliwack, B.C. Kor & Karen Stoker — Cobourg, Ont. Survived by her 19 grandchildren and nine great-grandchildren. Funeral took place Jan. 14, 1995, at the Missionary Alliance Church, Chilliwack, B.C., by Pastor Ken Presiding. Correspondence address: E. Stoker, 5731 Carter St., Sardis, BC V2R 3E1		DUNCAN, B.C.: The Duncan Chr. School Association operates a Christian interdenominational day school from K-12, with 340 students. We invite applications for the following elementary positions. Possible vacancy at the upper intermediate level. A Special Education teacher is also needed. Computer instruction skills are an asset. The qualifying applicant should be eligible for BC certification. Please send applications, resume and reference to: Mrs. J.M. Spyksma 5781 Chesterfield Street Duncan, BC V9L 3M1 Phone: (604) 746-5341 Fax: (604) 746-3615
	Anniversaries			
	Owen Sound Blyth 1955 March 4 1995 It is with great joy and thankfulness to our Lord that we celebrate the 40th wedding anniversary of our parents and grandparents MERV and GAY DATEMA (nee HIBMA) Best wishes and congratulations Mom and Dad, Grandma and Grandpa! Your children and grandchildren; Rob Datema — Blyth Judy & Dave Siemon — Woodstock Andrew, Bethany, Christy Glen & Eric Nonkes — Blyth Jacob, Micah Don & Cathy Datema — Strathroy Lauren Wayne & Deb Datema — Owen Sound Courtney, Kurtis, Brett Celebration of this event will happen at Clinton and District Chr. School in Clinton, Ont., on Saturday, March 4, 1995, from 8-11 p.m. Address: R.R. 3, Blyth, ON N0M 1H0		HOBOWINA JANTINA KLAZIENA (BLOKZIJL) in her 93rd year in Groningen, the Neth. Beloved wife of Hendrik de Jong (deceased Aug. 8, 1982). Dear mother of: Cees & Jannie de Jong — Samia, Ont. Truus & Jan Boot — St. Catharines, Ont. Herman & Stiny de Jong — Jordan Station, Ont. Stan & Corrie de Jong — St. Catharines, Ont. Jaap & Mattie de Jong — Hengelo, the Neth. Hennie & John Kuipers — Oshawa, Ont. Dear grandmother of 25 grandchildren and 32 great-grandchildren. She was an example to all of us and we will miss her dearly. The funeral took place in Groningen, the Neth., with her six children present. Correspondence address: Truus Boot, 22 Simpson Rd., St. Catharines, ON L2N 6P4	
				HAMILTON, Ont.: Calvin Chr. School invites candidates to apply for a temporary, part-time (60%) teaching position in our Intermediate Division from May 1, 1995, to Nov. 30, 1995. The ability to teach French at the 7/8 level is required. CSS has served the Hamilton area since 1952 and has a current student enrolment of about 330 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library/resource, and music specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal: Mr. A. Ben Harsevoort Calvin Chr. School 547 West Fifth St. Hamilton, ON L9C 3P7 (905) 388-2645 Fax 388-2769
	Personal			
	Widow, Christian, 70 years old, would like companion, 65-75 years old, living in S. Ontario. Please reply to File #2627, c/o <i>Christian Courier</i> , 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.			Church News Christian Reformed Church Classis meeting: — Classis Huron will meet in regular session on May 10, 1995, at 9:30 a.m. in the Drayton, Ont., CRC on Main Street. All agenda materials should reach the stated clerk by April 5. Hilbert Rumph, Stated Clerk, Box 215, Drayton, ON N0G 1P0; (519) 638-2053; (519) 638-2239. See for more Teacher Ads next page...

Classifieds

Teachers	Teachers	Teachers	Job Opportunities	Job Opportunities
<p>HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions:</p> <ol style="list-style-type: none"> 1. Principal/Teacher 2. Grade 11 teacher with area specialisation in English/Social studies 3. Part-time Kindergarten teacher <p>Interested teachers are encouraged to contact the school:</p> <p>Houston Chr. School Doyle Smiens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>	<p>PRINCE ALBERT, Ont.: Scugog Chr. School, located on the scenic shores of Lake Scugog, just a short drive north east of Toronto, is accepting applications for an anticipated opening at the primary junior level. If you are interested please forward your resume to:</p> <p>Mr. John Lunshof, Principal Scugog Chr. School P.O. Box 3308 Prince Albert, ON L9L 1C3 Phone: (905) 985-3741</p>	<p>SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has possible openings in the areas of computer studies and industrial education for the 1995/96 school year. Applicants should send resumes to:</p> <p>Mr. Al Boerema, Principal Fraser Valley Chr. High School 15353-92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	<p>Christian Labour Association of Canada As the result of growth and staff transfers, CLAC has several immediate and near future openings for:</p>	<p>Representative Trainees</p>
<p>LACOMBE, Alta.: Lacombe Chr. School, approximately 325 students in K-9, located in Central Alberta, invites applications from qualified teachers for a possible junior high math-science-computer studies position, and possible elementary positions. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p>Timothy Chr. School Toronto, Ont. has two possible TEACHING POSITIONS for the 1995-96 school year: a Grade 7/8 teacher and a Part-time Resource teacher Our school of 138 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in being part of a team of dedicated teachers supported by a committed Christian community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct inquiries to:</p> <p>Coby Jonker, Principal 28 Elmhurst Drive Rexdale, ON M9W 2J5</p>	<p>TABER, Alta.: Taber Chr. School has a definite opening in the primary grades and a possible opening in junior high. Please address your inquiries or resumes to:</p> <p>Henry Ronda, Principal Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>	<p>The vacancies concern our offices located in Mississauga, Ont., Edmonton, Alta., and Surrey, B.C. Persons (male or female) will be trained in the labour relations and worker representation functions expected of a CLAC Representative.</p> <p>Applicants should have the confidence to deal with people at all levels, possess a strong Christian perspective, and be able to communicate effectively, both verbally and in writing.</p> <p>Inquiries and letters of application, together with a resume and references should be directed to:</p> <p>Ed Grootenboer, Executive Director 5920 Atlantic Drive Mississauga, ON L4W 1N6 Tel.: (905) 670-7383 Fax: (905) 670-8416</p> <p>CLAC offers a competitive salary and good benefits.</p> <p>All applications will be held in confidence. Applications will be received until March 24, 1995.</p>	<p>Research and Education</p>
<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will be implemented at which time Grade 8 will be added. We are now accepting applications for a definite Grade 8 teaching position as well as a possible intermediate position for the 1995/96 school year. Please send resumes to:</p> <p>Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203 rd St. Maple Ridge, BC V2X 4V5 Telephone: (604) 465-4442</p>	<p>ROCKY MOUNTAIN HOUSE, Alta.: Rocky Chr. School, an interdenominational school in Central Alberta, will now accept applications for the 1995/96 school year. A definite opening in Grade 1, a possible opening in Grade 6 and Junior High. Preference will be given to those with area specialization in Bible, Social, Boy's Physical Education in the Junior High Level. Please forward application letter, transcripts, resumes, including a Philosophy of Christian Education statement to:</p> <p>Mr. Wm. Slofstra, Principal Rocky Chr. School 5204-54 Avenue Rocky Mountain House, AB T0M 1T3</p> <p>For more info. call: (403) 845-3516 or (403) 845-5598</p>	<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominational diverse community currently offering Kindergarten through Grade 10, anticipates having full-time openings for Grade 6, Grade 6/7 and Learning Assistance, as well as a part-time (60-75%) French position for the 1995/96 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to:</p> <p>Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6</p>	<p>Due to a scheduled retirement in 1996, the Christian Labour Association of Canada has an opening for a position in:</p>	<p>CLAC's Research and Education work is based on a thorough understanding of the fundamental Biblical principles which support Christian social action and are subscribed to by CLAC, and which enable a Christian organization to evaluate and challenge contemporary cultural trends, particularly as they affect work, labour relations and public policy concerning economics.</p> <p>This key position in our organization calls for superior communication skills, the ability to work independently, and also to function well in a team setting.</p> <p>Inquiries and letters of application, together with a resume and references should be directed to:</p> <p>Ed Grootenboer, Executive Director 5920 Atlantic Drive Mississauga, ON L4W 1N6 Tel.: (905) 670-7383 Fax: (905) 670-8416</p> <p>CLAC offers a competitive salary and good benefits.</p> <p>All applications will be held in confidence. Applications will be received until March 24, 1995.</p>
<p>OKANAGAN NORTH: The Vernon Chr. School is an interdenominational school providing education to 195 students in Kindergarten through Grade 8. Due to anticipated growth and possible staff turnover, there are possible teaching positions opening for Primary and Intermediate grades. Please direct any inquiries to:</p> <p>Elico Vandergrift, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345 Fax: (604) 545-0254</p>	<p>Calendar of Events will return next week...</p>	<p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p> <p>For Sale</p> <p>For Sale 300 Blue used Bibles, 70 Blue and Black Psalter Hymnals. For information call or write: Hank Bouma 880 London Rd. Sarnia, ON N7T 4X7 (519) 336-7476</p>	<p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p>please print</p> <p>Name: _____</p> <p>New address: _____</p> <p>City: _____ Prov.: _____ Code: _____</p> <p>Mail to: CHRISTIAN COURIER 4-261 Martindale Road St. Catharines, ON L2W 1A1</p> <p>New address is in effect</p> <p>(Date)</p>	<p>ADDRESS CHANGE</p>

FEBRUARY 24, 1995

Classifieds

Miscellaneous	Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities
<p>SEEKING A PASTOR The congregation of the Rimbev Chr. Ref. Church, Rimbev, Alta., (29 families), is seeking a full-time pastor. Church profile is available. Please contact:</p> <p>The Search Committee c/o Anco Buwada Box 647 Rimbev, AB T0C 2J0 (403) 843-6152</p>	<h2 style="text-align: center;">ADMINISTRATOR</h2> <p>Taber Chr. School, Taber, Alta., is in need of a principal for the 1995/96 school year. TCS, a K-9 school of 160 students located 50 kilometres east of Lethbridge, Alta., is one of two schools operated by the Society for Christian Education in Southern Alberta. Applicants should be committed Christians and knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:</p> <p style="text-align: center;">Henry Ronda, Principal P.O. Box 2256, Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>	<p>Subject to budgetary and program approval, The King's University College, a Christian liberal arts college offering accredited B.A., B.Sc., and B.Ed. degrees, invites applications for a tenure track vacancy to help launch a new B.A./B.Sc. Environmental Studies program.</p> <p>Environmental Studies/ Human Geography</p> <p>Candidates should have primary expertise in human geography, a global stewardship perspective, be conversant with biological and physical issues in environmental science, and be able to teach: social - cultural geography, resource evaluation and management, environmental impact assessment and global development issues. Ph.D. is required, as well as agreement with the University College's Christian statement of faith. Professional duties include teaching, research and program administration.</p> <p>Send application letter, curriculum vitae, transcripts, and three letters of reference by April 30, 1995 to: Dr. Peter Mahaffy, Vice President Academic (Acting), The King's University College, 9125 - 50th St., Edmonton, AB T6B 2H3; Tel: (403) 465-3500. Fax: (403) 465-3534, E-mail: pmahaffy@kingsU.ab.ca</p>	<p>Langley Christian School Langley, B.C.</p> <p>Langley Christian School, an interdenominational school offering Christ-centred education to 470+ students at the K-8 level, is building again. A second campus, presently under construction, will house our Middle School (Gr. 6-8) students and introduce Grade 9 as our first High School year. Applications for both full-time and part-time teaching positions are now being invited for both campuses to help fill these needs:</p> <p>K-5 Campus:</p> <ul style="list-style-type: none"> 1. Grade 5 teacher (preferably with computer strength) 2. Possible primary position 3. Librarian (part-time) <p>6-9 Campus:</p> <ul style="list-style-type: none"> 1. Grade 9 English/Bible teacher 2. French teacher (Gr. 6-9) 3. Library, Drama, Learning Assistance, Home Ec., Music/Band (possible). These are part-time needs that could be combined. <p>Teachers who have a strong Christian commitment and are able to meet B.C. certification requirements should forward their resumes and inquiries to:</p> <p style="text-align: right;">Leo Smit, Principal Langley Chr. School, 21789-50 Avenue Langley, BC V3A 3T2 Telephone: (604) 533-2222 Fax: (604) 533-7276</p>	<p>Calvin College</p> <p>CORAM DOMINA OFFERAT DOMINA PROSPERITATEM</p> <p>The Education Department of Calvin College seeks candidates for a tenure-track faculty position in at least psychology of education, introduction to teaching, and elementary supervision. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.</p> <p>Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.</p> <p>Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.</p>
<p>Advertise in our monthly Business Directory every second issue of the month.</p>	<p>THE KING'S UNIVERSITY COLLEGE <i>Christian University Education</i></p> <p>The King's University College is an equal opportunity employer, but in accordance with Canadian employment and immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p>	<p>Centennial Christian School Terrace, B.C. Teaching Positions Open</p> <p>Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:</p> <p style="text-align: center;">Grade 8-10 — Math/Science Grade 4-10 — French Grade 6-10 — Band/Music</p> <p>Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.</p> <p>Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:</p> <p style="text-align: center;">Centennial Christian School Frank Voogd — Principal 3608 Sparks Street, Terrace, BC V8G 2V6 Phone: (604) 635-6172 Fax: (604) 635-9385</p>	<p>PRINCIPAL</p> <p>Lacombe Christian School, Lacombe, Alta., is accepting applications for the position of Principal for the 1995/96 school year. Lacombe Christian School is a school of 330 students serving Grades K-9. The school is located in the town of Lacombe, midway between Calgary and Edmonton. The Lacombe Christian School is looking for an educational leader who is a committed Christian and who has the experience, vision and skills necessary to lead our staff and school. Please send resume, statement of education philosophy and other pertinent information to:</p> <p style="text-align: right;">Mr. Peter Zuidhof, Chairman of the Board Box 1565, Lacombe, AB T0C 1S0 Phone: (403) 885-5263</p>	
<p>When help is needed. The Red Cross.</p> <p>With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.</p> <p>The Canadian Red Cross Society </p>				

Events/Classifieds

Events	Events	Teachers	Teachers	Miscellaneous
<p>The Woodstock Dutch Theatre Group presents</p>  <p>"De Haan Kraait Victorie"</p> <p>een vrolijk spel in vier bedrijven door Tony van Vuuren</p> <p>Admission: \$8.00 in advance or \$10.00 at the door Refreshments during intermission.</p> <p>WOODSTOCK: Collegiate Auditorium - March 10 and 11 at 8 p.m. Tickets from... Bill Hessinken, R.R. 3, Woodstock, ON N4S 7V7 (519) 539-2134.</p> <p>PETERBOROUGH: April 1 at 8 p.m. Tickets from... Jack Van Winnen, 48 Facendi Court, Peterborough, ON K9J 6V4 (705) 745-2324.</p> <p>CLINTON: Town Hall - April 8 at 7 p.m. Tickets from... Sue Guetter, R.R. 4, Clinton, ON N0M 1L0 (519) 482-9257.</p> <p>(Mail orders up to two weeks prior to performance; orders must include cheque and self-addressed stamped envelope.)</p>		<p>Holland Marsh District Christian School</p> <p>Position Available for a PRINCIPAL beginning August 1995.</p> <p>HMDCS is a growing school of 300+ students with a full-time administrative position. Please direct all letters of inquiry or application for this position to: Rod Dengerink, Board Chairperson Box 701, Nobleton, ON L0G 1N0 (905) 859-5274 (evenings) or (416) 259-7827 (days)</p>		<p>APPEAL FOR HELP!</p> <p>C.C.E.F. promoting Christian Education across Canada, and funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada.</p> <p>HELP US PUBLISH THEM. Your gift is appreciated by thousands of students and teachers every time they open a Christian textbook.</p> <p>Your contribution is tax deductible. Registered Charity No. 0455097-23</p> <p>CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.</p> <p>For more information contact our Executive Director:</p>  <p>Fred R. Vander Velde 2621 Cavendish Drive Burlington, Ont. L7P 3W6 Tel.: (905) 336-5619 (day or evening)</p>

**1995
MINISTERS'
CONFERENCE**

Tuesday, March 21, 1995, 9:30 a.m. - 3:30 p.m. at Redeemer College, Ancaster, Ontario. Guest speaker Dr. Cornelius Plantinga, Jr., Professor of Systematic Theology at Calvin Theological Seminary, will present the main lecture on "The Contours of Human Sin." The afternoon program features an opportunity to interact with Dr. Plantinga, followed by a time of praise led by Dr. Bert Polman, Professor of Music at Redeemer College.

Registration fee:
\$20/person, includes lunch & refreshments.
Call (905) 648-2131 to register.

777 Hwy. 53, E., Ancaster, ON, L9K 1J4, (905) 648-2131



Quinte Christian High School

invites applications for
Principal-Teacher

Apply to:
Mr. Bert Hielema, Chair
c/o QCHS, 289 Pinnacle Street
Belleville, ON K8N 3B3
or
phone Bert Hielema (613) 478-6500
Deadline: March 31, 1995

Job Opportunities

Christian Labour Association of Canada
Administration Office
Hamilton, Ontario

has a position available for a full-time
Assistant Benefit Plans Administrator

The person we are seeking should possess a degree in business administration or equivalent. In addition, the applicant should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.

Applications should be received, no later than **March 1, 1995**, addressed to:

Christian Labour Association of Canada
P.O. Box 4207, Station "D"
Hamilton, ON L8V 4L6

Attention: Peter Van Duyvenvoorde, Administrator
Phone # (905) 575-9544; Fax # (905) 574-8366



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McKenna peddles his province to industries

The Liberals were riding way up in the ozone layer after they won three by-elections in La Belle Province. Two ministers were in the limelight: the Minister of Defence gave a general the boot, and the Minister of Justice tabled the already much-discussed gun-control law. Although I must admit to some elation when a general gets fired, the measure is similar to wanting to use a bulldozer to get rid of a mouse.

★★★

New Brunswick's Premier McKenna is the bad boy in the eyes of the other premiers. McKenna is luring industries to his province with promises of tax incentives and low wages. "Foul," cry the other premiers in chorus. But McKenna just keep rolling along, peddling his province like "there's gold in them-there hills."

★★★

The Minister of Finance must have completed work on the budget by now. The not-so-muffled sound of a no-more-tax-groundswell rolled over the country. Citizens who otherwise would not be caught dead in a demonstration were seen holding up signs that admonished Mr. Martin to stay out of their wallets. There were hints from the finance department that the budget would concentrate on closing loopholes. With rising interest, increased deficit payments, demands for services and people threatening tax revolt, Mr. Martin is like a man walking in the rain with a leaky umbrella.

★★★

The Chinese act as if they don't know from copyrights. They copy anything they can make money on: music, movies, software and print. The Yankees call it piracy, and they are determined to stop it.

★★★

Mexico, our partner in NAFTA, not only has the problem of its peso being much in need of financial scaffolding, it also has to deal with the peasant rebels in the southern state of Chiapas.

★★★

Mr. Li of the Legislative Council of Hong Kong has tabled the following proposal: "Anyone living with a woman not his wife for two years, who financially supports her or who has a child by her, will be liable for prosecution." I give that proposal the same chance of becoming law as the reduction of our MPs' pensions.

★★★

Mount Selamat in Central Java, known to "soebats" who walked patrol there, is spewing smoke, and nearby kampongs have been told to watch out for an eruption.

★★★

Governor-General LeBlanc is probably sympathetic to his New Zealand counterpart, Catherine Tizard. In the middle of that country's National

There are occasional off-hand hints that the pension plan for MPs will be revamped. My bet is that it will be a frosty Friday before any caucus agrees to such a measure. Peter Milliken, MP for Kingston, Ont., when asked about the pensions in an interview on national TV, said: "It's only a few million dollars a year on a deficit of \$38 billion." How's that for political astuteness? And that from a guy who campaigned to become Speaker of the House.

★★★

The Ministry of Indian Affairs, headed by the Hon. Ron Irwin, has commissioned a \$12 million building in Sault Ste. Marie. Only very suspicious and cynical people would think that that decision has something to do with the fact that Sault Ste. Marie is smack-dab in the middle of the Hon. Irwin's riding.

★★★

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World news

Carl D. Tuyl

bytes



Columbian orphan in a jewelry robbery.

★★★

Russia's Bombing Boris is still the U.S.'s choice for support. U.S. officials tie the fate of their Russia policies to his political survival. Russia, by the way, has applied to the International Monetary Fund for a \$6 billion loan.

★★★

Ministries in the Netherlands are working overtime on their computers trying to calculate the damage caused by the recent flood. I was there when the water rose, and was impressed by the organization of the evacuations. It went with

★★★

A writer who had complained the actions of the Dutch army in Indonesia with those of the S.S. in Nazi-occupied Holland was acquitted of the charge of defamation. That part of Dutch history is much in discussion again. Queen Beatrix will visit Indonesia following that country's independence celebrations on August 17 of this year.

★★★

Charles Dickens could write *Oliver Twist* in 1995 Amsterdam. A gang of criminals is teaching little kids to steal. Police caught a 12-year-old

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

FROM COAST TO COAST

ENGLISH RADIO: BRITISH COLUMBIA

Burns Lake-CLFD	9:15am 1400
Klitsit-CKTK	8:30am 1230
Osoyoos-CJDR	8:00 am 1490
Penticton-CKOR	8:00 am 800
Port Alberni-CAV	7:00 pm 1240
Prince George-CIRX	7:00am 94.3
Princeton-CIOR	8:00 am 1400
Smithers-CFBV	9:15am 1230
Summerville-CHOR	8:00 am 1450
Vancouver-CJVB	7:00 am 1470
Vancouver-(fm)	7:00 am 103.3
Vernon-CJIB	9:30pm 940

ALBERTA

Brooks-CKBR	8:00am 1340
Edson-CYJR	10:00am 970
Ft. McMurray-CJOK	8:30 am 1230
High River-CHRB	6:30am 1280
St. Albert-CHMA	8:00 am 1200

SASKATCHEWAN

Estevan-CJSL	8:00am 1280
Weyburn-CFSL	8:00am 1190

MANITOBA

Altona-CFAM	9:30am 950
Steinbach-CHSM	9:30am 1250
Winnipeg-CJKS	9:15am 810

ONTARIO

Atlikokan-CFAK	9:30am 1240
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FRENCH RADIO: Perspectives Réformées

ONTARIO

Burlington-CING (fm)	8:00am 107.9
Chatham-CFCO	6:00 am 630
Fort Frances-CFOF	9:30 am 640
Guelph-CJOF	10:00pm 4460
Hamilton-CHAM	7:30am 820
Kapuskasing-CKAP	9:00am 580
Kingston-WLKC	10:00am 102.7
Newmarket-CDX	9:00 am 1480
Oshawa-CKAR	8:00am 1350
Owen Sound-CFCOS	10:30am 1350
Pembroke-CHVR	10:00am 350
St. Catharines-CKTB	7:30pm 610
Sarnia-CHOK	7:30am 1070
Stratford-CJCS	8:45am 1240
Windsor-CKLW	8:30am 580
Wingham-CKNX	10:30am 920
Woodstock-CKDK (fm)	8:00am 102.3

TELEVISION: Faith 20-TV

(Monday to Friday)

Ontario 5:30am
on the Global TV NetworkCheck your local listings for cable outlets airing *Faith 20*.

Vision-TV

(every Saturday)

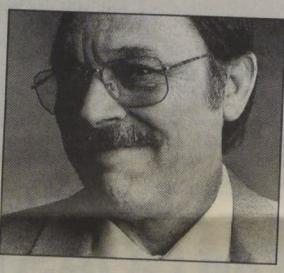
British Columbia	4:00 & 7:00pm
Alberta	5:00 & 8:00pm
Sask. & Manitoba	6:00 & 9:00pm
Ontario & Quebec	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm

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News Digest

Whites fight black children over schools

CAPE TOWN, South Africa — The BBC World News Service reported on Wednesday last week (Feb. 15) that white suburban residents of Cape Town had attacked black school children "with whips and chains" to try to prevent the children from attending the formerly white schools in the area.

Some 3,500 black children had been bused under heavy police guard to the Cape Town suburbs from other areas where schools are either very overcrowded or non-existent. The police fought back to protect the children.

All schools in South Africa are now open to all children, with parents allowed to choose which school they wish their children to attend.

The integration process has gone well, on the whole, said BBC. (See CC, Feb. 17). Though there have been periodic skirmishes this was the first time such a display of force was used by those who "support the racism of the old regime." Rocks were also thrown at the children.

**Conference helps
Rwandans reconcile**

MWANZA, Tanzania (MCC) — Thirty-five Rwandan Tutsi and Hutu church leaders were helped to confront their stereotypes and even hatred of one another at a Christian retreat near Mwanza late last year; the gathering was sponsored by the Nairobi Peace Initiative.

"If people go ahead and rebuild their lives without healing, the cycle of violence will likely continue in the next generation," says Mennonite Central Committee. Another hindrance to grieving has been the inability to carry out normal funeral rituals.

While "the conference was 'a drop in the bucket' compared to the immense reconciliation that must take place between Rwanda's Hutus and Tutsis, for church leaders to meet six months after the killings is amazing." And because 90 per cent of Rwandans are Christian, what church leaders do will have an influential role in shaping public opinion, says MCC.